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SIX CANTOS OF TRUTH

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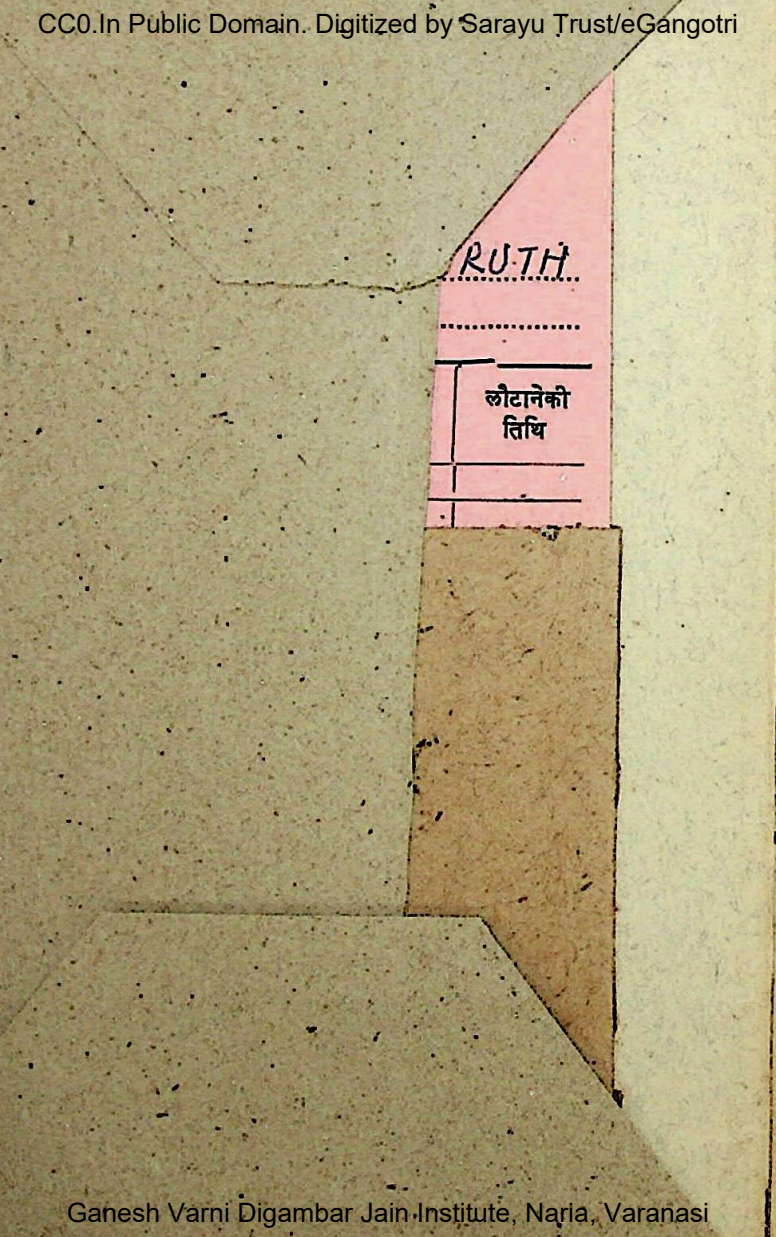

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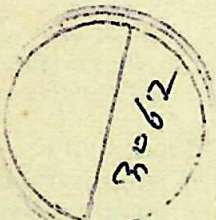
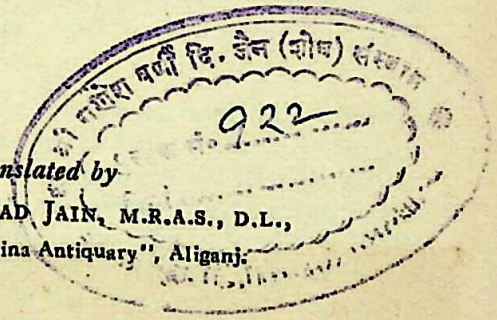
Tract No. 11

SIX CANTOS OF TRUTH

English Translation of Kavi Daulata Rām's
"Chhahaḍhālā".





Translated by
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1949

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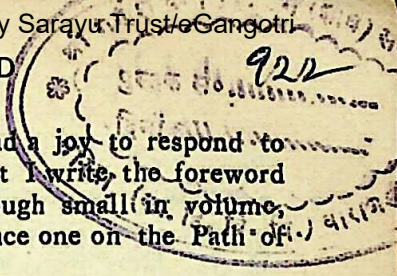

FOREWORD

It has been both an honour and a joy to respond to the request of Mr. K. P. JAIN that I write the foreword to this wonderful work, which though small in volume, contains all that is requisite to place one on the Path of the Conqueror (JINA).

I know full well that students in India and other parts of the world will rejoice greatly at the words of wisdom contained in this work, now so ably translated into English by Mr. JAIN.

I may state here that it has been my joy to have been helped by Mr. JAIN, and many letters have passed between us on the most important work of Self-Realisation. Many indeed have been the kindnesses and encouragements, I have received from this worthy Brother. While going through the manuscript, I felt within my heart that the present work will be an important addition to the works on Jainism, and hold a worthy place therein. It is my sincere wish that Mr. K. P. JAIN will long be spared to us to give more of his work. However in the "Six Cantos" the Jewels of the Truth of Jainism are fully revealed.

In the form of a nice small volume, the book will be ideal for the use of all students, and I sincerely trust that it will be in this form that the "Six Cantos" will be presented to the world.

13, Chapel Street,
Brighton, Sussex, (England),
17th January 1949.

—*Matthew McKay.*

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PREFACE

The "Chhahadhālā" is a small but authoritative treatise in Hindi on Jaina philosophy by Kavi Daulatarāmjī. Jains of all ages, even the grown-up children, learn it by heart. In it the learned author has described the facts of Truth in a very simple and attractive manner. He has dealt them in a scientific way. Our thanks are due to this risen genius for his great work.

The modern world, though sickened of war, yet is deeply absorbed in materialistic thought, which makes it mad with violence. Scientists create Atom Bombs to destroy humanity and statesmen seek emancipation through martial power and political pacts. But so long as the heart of people is not changed, peace and emancipation are things of dream. Soul-Philosophy and Ahiṃsā Culture can only change the heart of people, which will make them see the things in their true aspect and to honour the life. Kavi Daulatarām's treatise has the great advantage of being compact and straightforward. Its perusal will certainly enlighten the reader and help him to get changed his heart. I hope, therefore, that the readers of the West will enjoy the study of Jainism by its English rendering.

Sometime ago its English translation was published in the "Jaina Gazette". When Brother Mahendra Kumār Sethī of Bombay desired to get its English translation published in bookform, I searched for that, but found that the numbers of the Jaina Gazette containing it were missing, except October and November 1939 issues, in which a portion of the translation was available. I was glad to read and follow it. Thereupon I set myself to translate it in the present form.

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I am grateful to Mr. M. McKay, the enthusiastic learned asset to Jainism in England, who has been kind enough to go through my English translation and to write a foreword. However my deepest thanks are due to Brother Shrī Mahendra Kumāra Seṭhī of Bombay, who has borne the expenses of its publication munificently and has enabled us to propagate the Gems of Truth as revealed in these "Six Cantos" all around. Thus this translation is the outcome of the philanthropy of Bro. Sethī.

May the Light of Truth and Ahiṃsā enlighten the hearts of people and peace and joy prevail around !

Aliganj, (Etah),
21st March 1949.

— *Kāṃtā Prasāda Jain.*

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Om

SIX CANTOS OF TRUTH

(English Translation of Hindi Chhaha-Dhālā)

FIRST CANTO

Obeisance :—

The real nectar in the three worlds[1], is the science of non-attachment, which is embodied beautitude and a means of attaining liberation. Make obeisance to it with the control of mind, speech and body—the three yogas.

1. *Aim and ambition of the individual* :—

The infinite number of soul individuals in the three worlds are all afraid of calamities (of the world) and desire happiness. Therefore, the preceptor[2] taking pity (on them) expounds the teaching, which destroys calamities and awards happiness.

2. *Necessity of knowing the Teaching and the cause of transmigration* :—

O noble aspirant worthy of liberation! deign to hear this teaching, if you desire your own good. (The individuals) have been drunk with the great intoxicant of attachment and delusion throughout eternity and thus forgetting (their own) self, (they) are transmigrating (in the world).

3. *Nigoda and its calamities* :—

The story of this transmigration is long, but it is being described, briefly here according to the revelation of great Teacher. The individual soul has suffered

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1. Three worlds accoording to Jainism are Ūrdha (Celestial), Madhya (human world) and Adho (Hellish world).

2. A true preceptor is a Nirgrantha (naked) Śramaṇa (Saint).

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miseries of Nigoda,[1] by having a body of one-sensed being, for infinite time.

4. *Miseries of Nigoda and its latter conditions* :—

The individual soul (in Nigoda) takes eighteen births and deaths within one swāmsa (respiration) simultaneously and suffers pain thereby. (At length) it emerges (from Nigoda) and assumes (the body of) earth, water, fire, air and vegetable.

5. *Rarity of Trasa* (*mobile condition*) *in Tiryancha gati* (*sub-human life*) *and its miseries* :—

As it is difficult (for a man) to gain a Chintāmaṇi (wish-fulfilling) gem, likewise the attainment of Trasa (mobile) condition[1] (in the Tiryancha life[2]) is rare. (Luckily one gains it, then it) has assumed the bodies of insect; i.e., ant, bee and others and died again and again. Thus it suffers immense pain and agony.

6. *Sufferings of the life of a rational and an irrational sub-human being* :—

Eventually it is born as a five-sensed beast, but being void of a rational mind it is steeped in utter ignorance. (If ever it is embodied) in a rational sub-human life, it assumes a ferocious form of lion and other beasts and devour numerous weak animals.

7. *Sufferings in a weak sub-human life* :—

Sometimes it becomes a weak animal and is eaten by strong ones. (In the life of sub-human beings) it suffers agonies of boring (of the nose), cutting (of tail), hunger, thirst, carrying heavy load, cold, and heat.

---

1. Nigoda—Sādhāraṇa vegetable kingdom, in which one physical body contains infinite souls. —*Jaina Gem. Dictionary*, p. 70.

1. Trasa—Many-sensed; mobile; capable of spontaneous movements. (Ibid., 110).

2. Tiryancha—Sub-human beings. (Ibid).

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8. *Its intensity and cause of hell life* :—

(The sufferings of sub-human life) like bondage, killing etc. cannot be described even by millions of tongues. It dies with an afflicted and perverse mind, so it falls in the dreadful ocean of hell.

9. *Pains pertaining to the earth and river of hell* :—

Pain accruing from the touch of the earth there (i.e. hell), is more severe than that of the bites of a thousand scorpions. There flows a river full of blood and pus and which abounds with multitudes of worms and is scalding to the body.

10. *Agonies of Semar-tree, cold and heat in hell* :—

There are silk-cotton trees (in hell) with leaves (so sharp-edged that they) cut the body like a sword. The intensity of cold and heat there, is so acute that a mass of iron like Mt. Meru would melt or pulverize, under the extreme conditions.

11. *Agonies in hell caused by hellish beings, Asura-Kumāras and thirst* :—

(The hellish beings fight between themselves and thereby) mince each other's body to sesame-like small pieces. Besides, the very wicked Asurakumāras[1] instigate them to take their revenge. The thirst (in hell is so severe that it) cannot be quenched by the waters of an ocean, but not a drop is available there.

12. *Hunger and age in hell. Thereafter gain of human life*:

The severity of hunger (in hell) is so great that it cannot be satiated even by the grains of three worlds, but not a grain is available there. Such agonies (the

1. Asura-kumāra—The first class of Residential Order of Celestial beings called *Kumāra*, because of their perpetual youth and youthful actions. (Ibid. p. 27).

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hellish beings) suffer for oceans of time; when as a result of some good action (the worldly soul) obtains condition of human life.

13. *Agonies of pregnancy and birth in human life* :—

It remains confined in the womb of the mother for nine months and has to suffer the pangs due to the contraction of limbs. At the time of birth it undergoes such a severe agony that words fail to express it.

14. *Miseries of childhood, youth and old age in human life* :—

During childhood it has no wisdom. Attaining adolescence, it becomes enamoured with young companions. Old age is akin to semi-death. (In such conditions, it is not possible to look into) the nature of soul.

15. *Agonies of Bhavana-trika*[1] *celestial life* :—

Sometimes it performs Akāma Nirjarā[2] and as a result of that, it gains a life of either of the three residential superhuman beings (i.e. residential, stellar or peripetatic angels). But there too, it suffers from the devastating fire of sense-desires and is afflicted with lamentations on the approach of death.

16. *Miseries in the Vaimānika (Heavenly) Celestial life* :—

Even if the transmigrating soul becomes a heavenly celestial being, it suffers miseries owing to the want of Right Belief. It falls from there and assumes the body of an immobile being. Thus the soul in bondage goes on wandering and transmigrating in the universe.

End of the First Canto.

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1. Residential, steller and peripetatic orders of celestial beings.
2. Akāma Nirjarā—Equanimous submission to the fruition of Karmas. (—*Jaina Gem Dictionary*, page 12).

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SECOND CANTO

1. *The cause of world transmigration* :—

In the way (mentioned above), the worldly living beings transmigrate in the world due to wrong belief, wrong knowledge and wrong conduct and undergo miseries of birth and death. Therefore, O wise men, get rid of them. Please listen, while I give a brief description of them.

2. *Self-acquired wrong belief and the characteristic of soul substance* :—

Jīva (soul) *et cetera* are (the six) essential substances. A perverse conviction of these (six substances) is wrong belief. The nature of the soul (Jīva) is Upayoga (perception and knowledge). It is immaterial and incomparable conscious being.

3. *Wrong belief of soul* :—

The characteristics of the soul substance are different from those of matter, space, media of motion and stationariness. (The worldly soul) being ignorant of these soul-characteristics, acquires wrong belief and recognises its body to be its self.

4. *Wrong-believer thinks of his body and other things as belonging to him* :—

(A wrong-believer always believes), "I am happy, I am miserable, I am poor, I am rich—wealth, house-property, cattle, fame, son and wife are mine. I am strong, I am weak, I am ugly, I am handsome, I am an ediot and I am a genius".

5. *Wrong belief pertaining to Ajīva (matter) and inflow of Karmas (Āsrava)* :—

The birth of body, he considers, his own birth, and when the body decays, he deems it his own destruction.

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Passions like attachment etc. are obviously pain-producing; but in indulgence of them, he feels pleasure.

6. *Wrong belief concerning Bandha (bondage of Karmas) and stoppage of Karmas (Saṃvara)* :—

Having lost sight of its own soul nature, (the worldly soul) entertains feelings of affection and aversion towards the circumstances which are the results of good and evil Karmas. The condition of non-attachment and knowledge are beneficial to the Self, but they appear painful to the wrong-believer.

7. *Wrong-belief regarding the Nirjarā (shedding of the Karmas) and Mokṣa (Liberation) and self-acquired wrong-knowledge* :—

Being unmindful of its own latent power, the worldly soul does not control its desires and never makes any quest for Mokṣa (Liberation). The little knowledge with such a belief is pain-producing wrong knowledge.

8. *Self-acquired wrong conduct* :—

Wrong conduct is indulgence in the gratification of passions and desires, which is caused by wrong belief and wrong knowledge. Such wrong belief, (wrong knowledge and wrong conduct) are called innate (perversity). Now listen to what is "acquired perversity".

9. *Acquired wrong-belief and false teacher* :—

(To follow and to) serve the false teacher, false deity and false religion is to strengthen the (so acquired) long-lasting wrong-belief. False teachers are those persons who entertain internal feelings of attachment etc. and externally they are enamoured of riches and clothes. They adopt false forms (of sainthood) having acquired some greatness (in outer world). They are like stone-boats in the waters of successive births (sure to sink down).

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10. *Nature of false deity* :—

(False deities) are always sullied by the defects of attachment and aversion. They possess outer emblems such as a woman or a mace. The ignorant who worship them, cannot terminate their wanderings in the world.

11-12. *False religion and acquired wrong belief* :—

Feelings of attachment etc. are the source of mental injury and the physical injury causes loss and death of the lives of mobile and immobile living beings. Such activities constitute the false religion. Having belief in them (and by following such activities) a Jīva (living being) suffers pain.

(Belief in the false teacher, deity and religion) is known as acquired (Grahīta) wrong belief. Now listen to what is acquired wrong knowledge.

13. *Acquired wrong knowledge* :—

The study of all such scriptures which are tainted by a one-sided doctrine, which encourage inauspicious desires (and passions) and which are composed by Kapila and others, constitute the wrong knowledge. It is a source of great pain.

14. *Acquired wrong conduct* :—

All such acts as occasion a mortification of the body in various ways, with the object of acquiring fame, gain and adoration and which are bereft of descrimination between the soul and non-soul, are wrong conduct.

15. *Precept to give up wrong conduct and to renounce the world* :—

Renounce all such wrong conduct, and follow the way of spiritual bliss. Get rid of the wanderings in the trammels of the world and O ye Daulata Rāma ! be now absorbed in thy own Self !

End of the Second Canto.

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THIRD CANTO

1. *Spiritual bliss and two-fold way of liberation* :—

Bliss is the quest of the soul. Absence of worry is bliss. There is no worry in Śiva (liberation). Therefore, follow the way to Liberation, which consists of Right Belief, Right Knowledge and Right Conduct. The Right path (of Liberation) is two-fold: (1) Niṣchaya (Real or direct) and (2) Vyavahāra (Inimical or indirect). That which is concerned directly with soul-nature is Niṣchaya (Real) Right path and the other (the Vyavahāra i. e. indirect path) is a means to attain it (Niṣchaya—real path).

2. *Nature of Real Right Belief, Knowledge and Conduct*:

The faith that the Soul is distinct from all other substances, is Right Belief. Cognition of the real nature of the Soul is Right Knowledge. Firm absorption in the nature of Soul is real Right Conduct.

Now listen to the practical path of Liberation, which leads (the aspirant) to the Direct Right Path.

3. *The Practical Right Belief* :—

To have a right faith in the nature of Jīva (Soul). Ajīva (non-soul), Āsrava (Influx of Karmic matter into Soul), Bandha (Bondage of the Karma with the Soul), Saṃvara (Stoppage of influx of Karmas), Nirjarā (Shedding away of Karmas) and Mokṣa (Liberation) substances is Practical Right Belief. Now to describe them. After listening to their general and particular characteristics, have an unwavering faith in them.

4. *Worldly souls described in threefold spiritual manifestation* :—

Worldly souls have been described as threefold i. e. Bahirātman (wrong believer), Antarātman (Right Believer)

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and Parmātman (Perfect Soul). The individual who considers body and soul as one and the same is ignorant of reality and is a wrong-believer (Bahirātman). The antarātman (enlightened right-believer) is of three classes, i. e. low, intermediate and high. The ascetic who is absorbed in the contemplation of his real nature, is free from the bonds of both (external and internal) kinds of possessions and has acquired pure vision of meditation of Śuddhopayoga, belongs to the high class.

5. *Intermediate and low kind of Right believers and embodied perfect soul* :—

The intermediate right believer is that householder who observes five minor vows of Ahimsā (non-Injury), Satya (Truth), Asteya (non-stealing), Shīla (Chastity) and Parigraha-parimāṇa (Limitation of worldly possessions). A right-believer who observes no vows belongs to the low class. All the three equally are the wayfarer of the Right Path of Liberation.

The perfect Souls are divided into two categories: (1) Sakala (Embodied) and (2) Nikala (un-embodied). Sakala Paramātmā is the adorable Arahat, who has destroyed the Ghātiya (nature-obscuring) Karmas and who has seen the Loka (universe) and Aloka (non-universe).

6. *Nikala (unembodied) Paramātmā and necessity to contemplate on His nature* :—

The great Siddha (accomplished, i. e. perfect soul) Paramātmā is bodyless, pure, unpolluted with the triple Karmic filth (Dravya[1], Bhāva[2] and No-Karma[3]) and

1. Dravya = Physical subject matter.
2. Bhāva = Thought-activity which causes inflow of Karmic matter.
3. No-Karma = Physical Quasi-Karma (seeming-Karma).

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enjoyer of infinite bliss. So discard the wrong belief as it is to be rejected. Be a Right Believer (Antarātmā). Contemplate constantly upon the nature of pure and perfect soul and attain everlasting bliss.

7. *Ajīva, Pudgala* (*matter*), *Dharma* (*Medium of motion*) *and Adharma* (*Medium of rest*) *described* :—

That which has not inherent consciousness is Ajīva (non-soul). It is of five kinds. Matter is possessed of five colours (blue, black, yellow, red and white), two odours (fragrance and mal-odour) and eight kinds of touch (soft, hard, heavy, light, hot, cold, smooth and rough). The medium of motion for soul and matter is called *Dharma* substance, which is colourless. The medium of rest is known as *Adharma* substance. Both are described as being without form by the Jina ![1]

8. *Space, Time and Āsrava described* :—

Space is that substance, which provides accommodation to all substances. Change is Time; practically it is (reckoned as) day and night. These are non-soul. Now listen to Āsrava. It is the activity of mind, body, and speech actuated by wrong-belief, vowlessness, carelessness and passions.

9. *Āsrava to be stopped. Bandha, Saṃvara and Nirjarā described* :—

Āsravas (Influx of Karmic matter in soul) cause trouble to the soul. Therefore get rid of them. The

1. Jainism believes that this universe is comprised of six substances, namely (1) Soul, (2) matter, (3) medium of motion, (4) medium of rest, (5) space and (6) Time. These substances are described minutely in the Jaina books and their description is akin to the researches of modern psychology and physiology. The soul is the reality with its characteristics of perception and knowledge and is different from non-living matter. (See, Jainism, Christianity and Science by C. R. Jain and Jain Cosmology by G. R. Jain.)

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combination of Karmic molecules with the soul is Bandha (bondage). Do not have bondage. Cultivate Saṃvara (stoppage of Karmas), whereby the Karmic inflow is stopped through equanimity and control of senses. Always practise Nirjarā, which is the shedding of Karmas through asceticism.

10. *Liberation and practical Right Faith described* :—

The condition void of all Karmas is Liberation, which is everlasting and blissful. Such a belief of the Tattvas (suhstances) is Practical Right Belief. Jinendra is deity (the worshipful). (The ascetic) who is free from bonds of attachments is the Preceptor. Religion is comprised of non-injury and compassion. Regard them as sources of Right Belief, which should be acquired with its eight parts.

11-12. *25 Characteristics and 8 defects of Right Belief* :—

Give up the eight kinds of arrogance. Avoid three follies. Renounce the six fountain-heads of wrong faith and eight defects of Doubt etc. Always keep in your mind (the idea of) detachment (from temporal attractions). Now eight parts of Right Belief and its 25 defects are being described briefly, since without their knowledge, it is not possible to acquire the virtues and to avoid the defects.

Have no doubts in the word of Lord Jinendra. Do not practise religion for secular comforts. Do not be disgusted to see the body of an asetic untidy. Descriminate between right and wrong principles. Conceal your virtues and the defects of the others. Develop your own virtues. Support yourself and others when deviating from the Right Path due to the carnal and other attractions. Love the brethren with true Belief as a cow loves its calf. Diffuse the glory of Jainism. Ever

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keep away from eight defects which are nothing else but the contradiction (of the above eight virtues).

13. *Eight arrogances of Right Belief to be avoided* :—

Do not be conceited by the high rank of king (etc.), which one's father or maternal-uncle happens to possess. Do not be proud of beauty or wisdom. Destroy the pride of riches and power. He who is aware of his soul, never becomes conceited by observing asceticism, nor does he become puffed up with outer pomp and show. These are the phases of pride—the eight defects of Right Belief.

14. *Six fountain-heads of wrong belief and three follies described* :—

Do not praise the followers of false teachers, nor false deities and false religions. Make obeisance and worship of Lord Jinendra, ascetics void of attachment (Jaina Muni) and Jaina Scripture only and to none else.

15. *Glory of Right Belief described* :—

The wise person who is endowed with defectless and correct Right Belief is revered ever by the lords of celestial beings; although he observes no vows due to the weakness of conduct produced by conduct-deluding Karma. He lives in the house as a layman, yet he is not attached to its environment. (Rather is he as unattached to household affairs) as a lotus remains untouched by water and his outward affection resembles that of a courtesan. He remains pure like gold in mire.

16. *Right Believer never takes low births* :—

Except the first, a Right Believer is never born in the remaining six hells; nor is he reborn in Jyotish (stellar), Vyantara (peripatetic) and Bhavanvāsi (residential) fluid bodies. Never does he assume the form of

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a eunuch, or a female, immobile being or Subhuman being with two, three or four senses only. He never becomes an animal. Nothing in the three worlds and the three periods (past, present and future) is so beneficial to Soul as Right Belief. It is the very root of all Truth (Sakal Dharma). Without it all actions are harmful.

17. *Knowledge and Conduct without Right Belief are false* :—

The Right Belief is the first step (of the staircase, which leads one) to the palace of Mokṣa (Liberation). Without it knowledge and Conduct cannot be Right. O wise, Doulatrām (the author) listen to this, ponder over it. Be vigilant and do not waste time. This human life is very difficult to obtain again, if you do not acquire Right Belief.

End of the Third Canto.

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THE FOURTH CANTO

1. *Right knowledge to be acquired* :—

After acquiring Right Belief, one should proceed to gain Right Knowledge, which proves like a sun in making clear the difference between self and non-self substances and many virtues.

2. *Difference of Right Belief and Right Knowledge* :—

Although Right Knowledge and Right Belief are felt at one and the same time, yet they are different in nature. The function of Belief is to believe, while that of knowledge is knowing. Right Belief is the cause and the Right Knowledge is its effect. For instance the lamp and its light function at the same time, yet it is obvious that the light is caused by the lamp.

3. *Kinds of Right Knowledge described* :—

Right Knowledge is of two kinds : (1) Indirect (Parokṣa) and (2) Direct (Pratyakṣa). Sense and scriptural knowledges are indirect Right Knowledge, because they are gained through the senses and mind. Visual (Avadhi) knowledge and Mental knowledge (=direct knowledge of another's thoughts about matter, called Manahparyaya) are partial direct knowledge; because the soul knows through them limited substances without a limited space.

4. *Full Direct Right Knowledge* :—

Lord Kevalin (Omniscient) possesses the Direct Right knowledge of all the substances, with all their infinite attributes and infinite modifications at one and the same time. There is nothing else in this world a source of happiness like unto Right Knowledge. This is the great nectar, which wards off the births, deaths, old age and disease.

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5. *Difference of Nirajarā (shedding off karmas) between possessors of Right knowledge and False knowledge* :—

The individual who is wanting in Right knowledge, sheds off as many Karmas after observing Tapas (austerities and asceticism) for Billions of births, the possessor of Right knowledge gets rid of them in a moment by observing the three Guptis (Preservation of mind, speech, and body). The individual with false knowledge adopts a life of a muni (ascetic) and thereby is born in Graivaka celestial region, yet being void of soul's knowledge he never enjoys a tinge of happiness.

6. *Defects of Right Knowledge and rarity of the birth of humans described* :—

Consequently study the Truth as revealed by Lord Jinendra. Give up doubts, wrong knowledge and attachment and perceive your own Self. Gain of human birth, high family and hearing of Jinavāṇī (Discourse of Lord Jina) is so rare to obtain, as is the jewel which has fallen in the sea.

7. *Glory of Right Knowledge and its source described* :—

Wealth, society, elephants, horses, kingdom : all are useless. Since knowledge is an attribute of Soul, once acquired it remains for eternity. In order to acquire the Right knowledge, discrimination of soul and non-soul is most essential. O worthy of Liberation ! by thousands of ways you acquire it.

8. *Greatness of Right Knowledge and means to get rid of sensual desires* :—

The Lord of ascetics declares that the worldly souls, liberated in the past, are attaining and will attain Liberation in future, and this is simply due to the greatness of Right knowledge.

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The great conflagration of sensual desires is burning the wilderness and hell of worldly beings. To cease that (fire) there are no other means except the rain-clouds of Right Knowledge.

9. *Equanimity in merit and demerit be observed* :—

O brother! do not be happy or miserable in the conditions resulting from the fruition of merit and demerit respectively. This material modification always, takes birth, remains for the time being and then vanishes. The best lesson which you should take to heart is that you should destroy all worldly-tangle and absorb yourself into the contemplation of soul!

10. *Right conduct described* :—

After having acquired the Right Knowledge, firmly acquire the Right conduct; which is two-fold : (1) partial and (2) complete. A layman avoids injury to mobile beings and never destroys the immobile beings, purposelessly. He never utters words, which are harsh, reproachable or incentive to killing.

11. *Non-stealing, Chastity and Limitation to desires etc. described* :—

The householder never takes anything lying about, (except water and earth), which has not been given to him. He remains unattached to all females except his wife.[1] Keeping in view his circumstances, he limits his possessions. He also limits his movements in the ten directions and does not transgress such limits.

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1. Females remain unattached to all men except their husbands.

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12. *Deśavrata, Guṇavrata*[1] *described* :—

Within the limits of his movements for his whole life, the householder further limits his activities every-day to a village, a lane, a house, a garden, market and thus avoids all contacts beyond these limits.

13. *Five Anartha-daṇḍa-virati vows*[2] *described* :—

The householder never takes anxiety over anybody's financial loss or failure or success. He offers no advice in respect of such matters, because commerce and agriculture are a source of sin.

He does not cause injury to water, earth, vegetable and fire through carelessness. Nor does he secure an obligation by supplying a sword, a bow, a plough and other instruments of destruction.

He never listens to narrations, which excite feelings of attachment or aversion. He does not indulge in other acts which cause purposeless sins.

14. *Sāmāyika* (*Meditation*), *Proṣadha* (*Fast*), *Bhogopa-bhoga-parimāṇa* (*limitation to objects of enjoyment and sensual gratification and Atithi-Saṃvibhāga* (*entertainment of true saints*) *vows described* :—

The householder observes Sāmāyika vow by practising concentration of mind with an equanimous heart. Renouncing sins, $\frac{\text{he}}{\text{or she}}$ observes fasts on the four sabbath days (i. e. the 8th and the 14th day of every fortnight). Having fixed a limit to objects of enjoyment and re-enjoyment, he or she avoids attachment. He

1. Five Partial vows, 3 Guṇavrata vows and 4 Sikṣāvratas comprise the 12 partial vows of a householder.

2. Taking a vow not to commit purposeless sins, which are of five kinds.

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offers meals first to an ascetic and takes his own meal thereafter.

15. *Merit of the observance of householder's vows without defects* :—

The householder avoids the five defects[1] of each of the twelve vows, and observes defectless Body-Renunciation at approaching death.

By such an observance of the vows of a householder, the individual devotee attains the sixteenth celestial region. Descending from there he or she gets a human body, becomes an ascetic and attains liberation.

End of the Fourth Canto.

1. *Atichāra* = Defect : Partial transgression of the vow. For these defects refer to Shri Umāsvāti's "Tattwārtha Sūtram".

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THE FIFTH CANTO

1. *Contemplation of Bhāvanās, its merit and person deserving* :—

The great fortunate ascetics observe full (= complete) vows. They are unattached to worldly pleasures. They contemplate the twelve Bhāvanās (meditations), which cause renunciation.

2. *Merit of meditations and the right time of attainment of liberation* :—

By contemplating on these meditations, the joy of equanimity is arisen, like a flame increased by wind. When the self knows its soul (nature), it attains eternal bliss of Liberation.

3. *Meditation of transitoriness of things* :—

Youth, home, cattle, wealth, wife, horse, elephant, obedient servants, sense pleasures are transitory like the rainbow or the evanescent lightning.

4. *Meditation of Asharaṇa* (*no-shelter*) :—

As a deer is killed by a lion, so all the leading Sura, Asura and Vidyādhara people are destroyed by death. There are numerous amulets, charms and incantations, but none can rescue the worldly being from death.

5. *Meditation of worldly condition* :—

The worldly beings suffer pain in four conditions of existence and they move about in the fivefold whirl. The world is worthless in every way. There is not a tinge of happiness in it.

6. *Meditation of solitary condition of soul* :—

Soul is solitary and it alone is affected by the consequences of good and bad Karmas. Neither son nor wife share therein. All are influenced by self-interest.

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7. *Meditation* :—

The soul and the body are mixed up like milk and water. But each of them exists distinct from the other. They are not one. Wealth, home, son, wife obviously exist separately. How can they be one ?

8. *Meditation of the Impurity of body* :—

Why are you enamoured of this body, which is a bundle of flesh, blood, pus and excreta and is defiled by bones, fat and the like, and has nine outlets through which dirty matters flow.

9. *Meditation of Āsrava-Tattwa* (*Inflow of Karmas*) :—

O brother, the vibratory activities of mind, speech and body cause the inflow of Karmic molecules into the soul. The inflow is the source of multifarious miseries. The wise stop the inflow of Karmas.

10. *Meditation on Saṃwara* (*Stoppage of Karmas*) :—

Only those persons are able to check the Karmic inflow, who do not incur merit (Puṇya) and demerit (Pāpa). They concentrate their attention upon self-realisation and stop the inflow of Karmas. Thereby they enjoy bliss.

11. *Meditation on Nirajarā* (*Shedding of Karmas*) :—

The shedding of Karmas on maturity of time is of no avail. The bliss of Liberation, manifests itself only when the Karmas are destroyed by asceticism and austerities.

12. *Meditation of Universe* :—

The universe is neither created nor supported by anybody. It is comprised of six substances and is indestructible. For want of equanimity the Jîva (soul), wanders incessantly and suffers pain.

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13. *Meditation on the rarity of acquiring Bodhi* :—

The wandering soul has on many occasions acquired the highest, 'Graiveyaka' status, bot not the Right Knowledge. A saint should acquire this rare (enlightenment).

14. *Meditation on Dharma* (*Law*) :—

Dharma (Law of Truth) is Right Belief, Right Knowledge and Right Conduct free from deluding ideas. Jîva attains everlasting bliss, when it follows Dharma.

15. *A Person deserving to observe Nişchaya (Real) Dharma and its merit* :—

That (real) Dharma is practised by the ascetics. Now their activities are to be described. O worthy of Liberation ! hear them and realise your own Self !

End of the Fifth Canto.

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THE SIXTH CANTO

1. *Ahiṃsā* (*Non-Injury*), *Truth, Non-Theft and Celibacy Mahā-vratas* (*great vows*) *described* :—

The ascetics avoid committing any kind of physical injury by not killing any of the six kinds of living beings. By uprooting the feeling of attachment and other emotions, they are not guilty of causing mental injury. There is no trace of falsehood in their speech. They never take even water and sand, if not given to them. They observe the vow of celibacy in its 18000 details and remain absorbed in the conscious Brahma (Soul).

2. *Parigraha-Tyāga* (*voluntary renunciation of worldly belongings*) *and Iryā* (*carefulness in walking*) *and Bhāṣā* (*speech*) *described* :—

The ascetics keep themselves aloof from the fourteen kinds of mental attachments and ten varieties of external possessions. They walk attentively looking on the ground to a distance of four cubits and thus practise the discipline of *Irya Samiti* (carefulness in walking). The words coming out from their mouths are like nectar dropping from the moon, beneficial to the world, remover of all that is harmful, soothing to the ear, banishers of doubts and curers of the malady of delusion.

3. *Remaining three Samitis* (*careful discipline*) *described* :-

The ascetics are indifferent to taste. They take food for enduring and increasing asceticism, not for pampering the body, at the residence of an householder (*Śrāvaka*) of good family, avoiding 46 kinds of defects of food.

They take care in laying down or lifting up the sacred instruments of learning (scriptures), of body-purification (bowl of water) and of religious observance

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(brush of peacock feathers). They dispose of excrement, urine and expectoration after looking for an unfrequented place.

4. *Three Guptis (Preservations) and Control over five senses described* :—

Having duly controlled the mind, speech and body in a right way, the ascetics meditate upon the (nature of the) Soul : the deer rub against their motionless posture, mistaking it for a rock. In order to attain conquest over the five senses, they feel no attachment or aversion to good or bad, touch, taste, colour, smell or sound.

5. *Six daily duties and remaining seven characteristics of an ascetic* :—

(In order to observe the six daily duties, the ascetics) maintain equanimity, recite hymns, offer obeisance to Jinadeva, make deep study of scriptures, engage in self-analysis and self-chastisement and give up attachment for the body.

They also do not bathe, nor rub the teeth. They have no covering for body, take a short sleep on the bare ground lying down on one side, during the latter part of the night.

6. *Rest characteristics and avoiding of attachment and avarice by ascetics* :—

The ascetics take a meagre meal off the palms of their hands once a day, in a standing posture. They uproot their hairs. They do not shirk hardships occurring while making progress on Right Path and remain absorbed in self-contemplation. They view with equanimity a foe and a friend, a palace and a cemetery, gold and glass, praise and abuse, a respectful offering and a sword-stroke.

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7. *Asceticism, religious duty, movements and self-absorbing conduct of the ascetics* :—

The ascetics practise the twelve kinds of austerities, follow the ten religious duties called Ten *Dharmas* constantly; adopt the three jewels (of Right Belief, Right Knowledge and Right Conduct), move in the company of ascetics or all alone and never covet worldly pleasures. Thus is described complete observance and full control of Right Conduct (for ascetics). Now listen to self-absorption, whereby the majestic grandeur of the Soul is revealed and all kinds of cravings for external objects ceases to exist.

8-9. *The conduct in self-absorption, which is non-separable, is described* :—

The saint probes his inner-most being by the extremely sharp-edged chisel of right-understanding. He differentiates his own nature from things like appearances and attractions. He realises his self, in his own self through his self, for His-self. All distinctions between attributes and substances and among the knower, knowledge and knowable then disappear.

Then there is no distinction in the contemplation, the contemplator and the object of contemplation. The duality of expression is absent. Consciousness, the subject, the object and the verb, all three are indivisible and indestructible. The unwavering condition of Pure Attentiveness manifests itself. The trinity of Right Belief, Right Knowledge and Right Conduct sparkles as one.

10. *Unwavering contemplation* :—

The need for proof, points of view and rules of logic, is then not experienced. I am then everlasting Perception, Knowledge, Joy and Power and in me there remain

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nothing alien to my Self. I am the achiever and the object of achievement. I am not obstructed by Karmas and their effects.

11. *Glory of Self-absorption and status of Arahant* :—

By such meditation and self-absorption, the saint becomes fixed in his own Self and enjoys indescribable bliss, which is unattainable by Indra, Nāgendra or Ahmindra. That very moment he burns the forest of the four destructive Karmas by the fire of pure concentration of mind, called Śukla-dhyāna. He sees the universe through omniscience and speaks of the path of Liberation to all deserving it.

12. *Siddha* (*Accomplished Deity*) *described* :—

Thereafter on annihilating the remaining Aghātia Karmas, he reaches the eighth region (of Liberation), where the eight Karmas are annihilated, and the eight attributes, Samyaktva and others, shine forth. After crossing the saline and boundless ocean of trans-migration, he reaches the shore and becomes pure, incorporeal, without form, unpolluted, imperishable pure consciousness.

13. *Liberation described* :—

The attributes and modifications of the universe and the beyond are reflected in the Self; and he will remain eternally the same on attainment of Liberation. Blessed are those who on acquiring the human body, accomplished this, and attained the highest happiness, and got rid of the five-fold wanderings, the beginning of which was untraceable.

14. *Result of Three Jewels and Self-absorption* :—

In this way the blessed ones achieve, and shall achieve the three jewels, which have been classified

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directly and indirectly. The water of their glory shall cleanse the fifth of the world. Having understood this, cast away lethargy, gather courage, reverentially receive the instruction, and accomplish your purpose speadily before disease or old age catches hold of you.

15. *Last exhortation* :—

The fire of attachment incessantly burns you. Therefore drink the nectar of equanimity. You have for long nurtured the desires and passions; now renounce them and come to your own Self. Why are you enamoured of alien objects, which are not yours? Why do you suffer pain? O Doulatrām, enjoy supreme bliss by means of self-absorption. Do not miss this opportunity.

16. *Colophon re. composition* :—

Having seen the utterances of the Budhajan (wise people), I (Shrî Doulatrām) have composed the discourse of essentials in Vikram Saṃvat 1891 on the 3rd day of the bright half of Baisākh. The wise should correct mistakes of words or meaning due to my small intellect or carelessness; and thus reach the shore of the ocean of transmigration.

The End.

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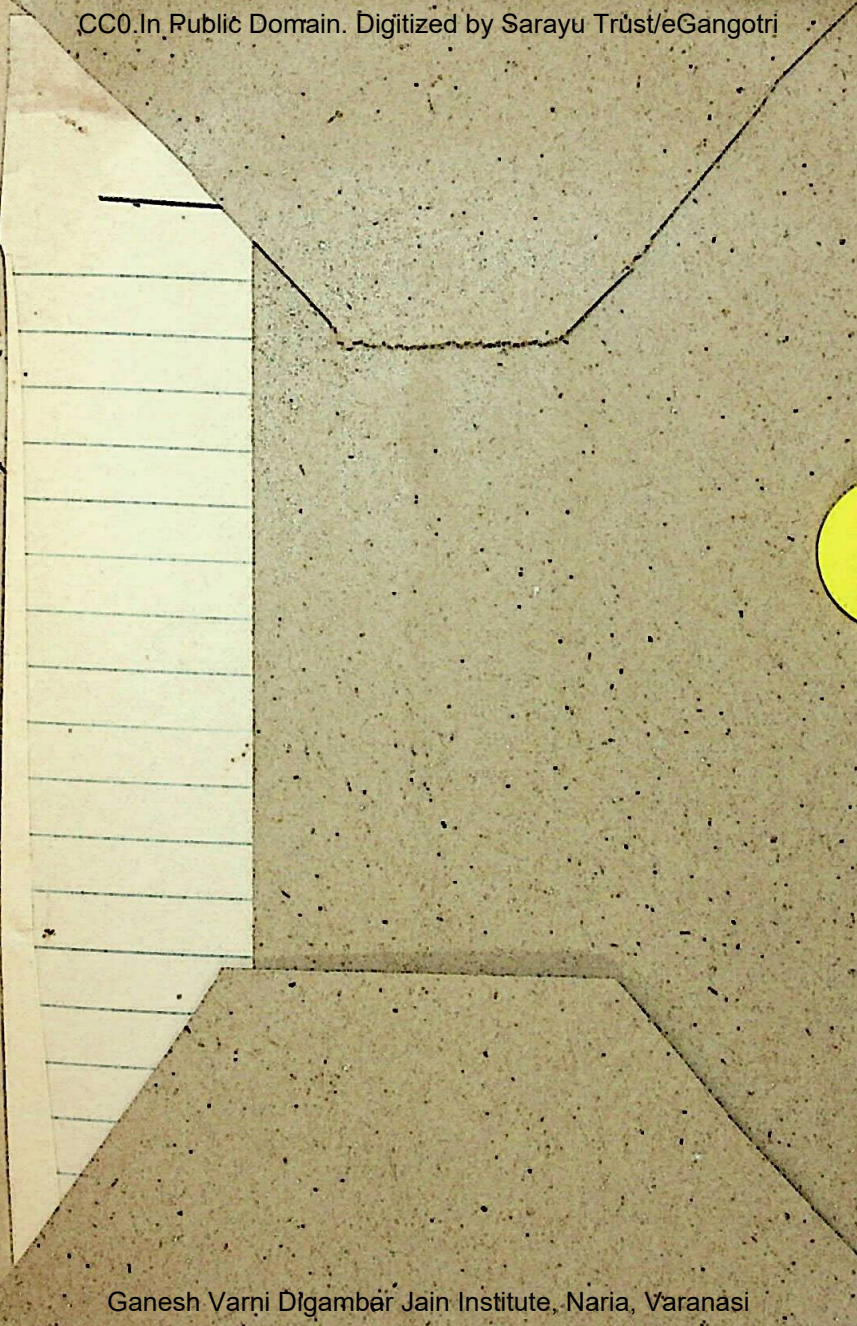

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